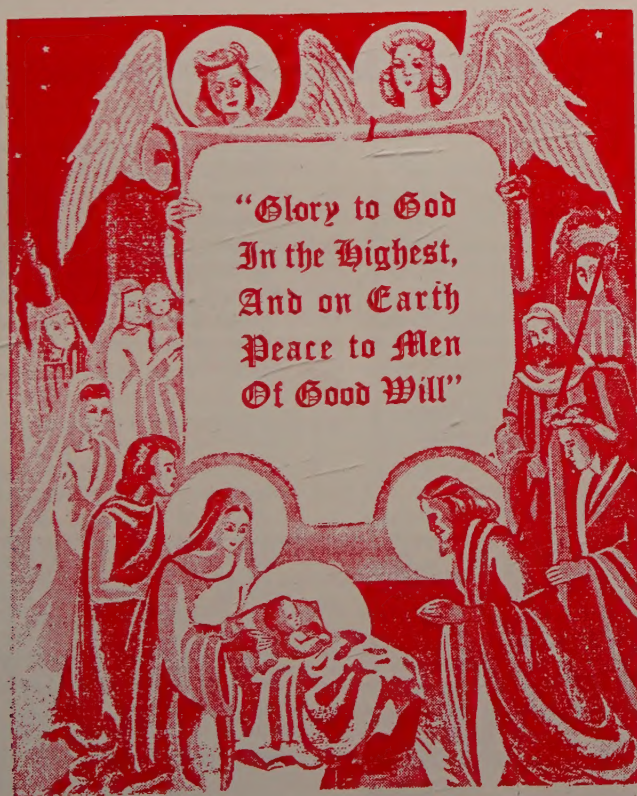


THE EXPOSITOR

D • H O M I L E T I C • R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

FREEDOM TO CREATE

IT MAKES LITTLE DIFFERENCE, in face, what field of human endeavor we consider, whether it be science, the arts, the spiritual disciplines, or the secular affairs of men, our progress will depend on the maintenance of an atmosphere which will foster individual effort at its maximum level. It seems to me that such an atmosphere has two essential components: first, a maximum of opportunity for individual self-expression and, second, a maximum of incentive for achievement.

It is the extraordinary performance that makes for high accomplishment and for social and material progress. Average performance is simply not enough, and if we are to enjoy new horizons of the spirit, the mind, or of the body, we need to be sure there is a sufficient array of external incentives to make men willing to attempt the really difficult tasks even while recognizing the possibility that they may fail in that attempt. There have been, at various times and in various countries, periods which saw a great outpouring of achievement with an extraordinary number of superior men to leave the stamp of genius upon the pages of history. In each of these Golden Ages, for a time, some phenomenal fertility was induced into the soil of accomplishment. And diverse as were the conditions, there is one common element: the intellectual freedom essential to the creative process.

—CRAWFORD H. GREENEWALT

FREE ENTERPRISE

It has been the American concept that the man who worked a little harder and a

(See Page 143)

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

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AN EXTRA EXTRA

Dividends, in the history of the Presbyterian Ministers' Fund, have always been like "pennies from Heaven." Members of the Fund family are always being amazed and delighted with their shares in the property of the family.

As a fitting symbol of this ancient and honorable company's service there will be a special extra dividend paid during 1959. Two hundred years of chartered service to the clergy will thus be commemorated. The extra profit will be one-half the regular dividend. It will be paid on all policies in force on December 31, 1958.

It will be an honor to be a Fund policy-owner on January 1, 1959, when, it is hoped, the total of the Fund's insurance in force will reach \$200,000,000!

Write to

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Alexander Mackie, President

1717 _____ Two Hundred Forty-one Years _____ 1958

little better deserves a larger reward than his less industrious and less skillful fellow worker. Until late years, no one in this country has even thought of denying to that man his right to a larger compensation. It was the competitive spirit between Americans which was largely responsible for making America the greatest nation the world has ever known, with the highest standard of living for all classes.

For lack of a better name, we call this American system "Free Enterprise." Under it for more than a century and a half, as a nation and as individuals, we made great progress. If we cast out this system, and return to the old European system, our progress will cease, decay will set in, and we will lose our place in the sun as the world's greatest nation.

Let us therefore turn a deaf ear to the defamers of our American system of Free Enterprise. Let us have done with the something-for-nothing schemes; let us quit looking for a daily visit from our venerable Santa Claus.

-THE KEYSTONE-BUTLER

PRIVATE ENTERPRISE

The genius of the private enterprise system is that it generates initiative, ingenuity, inventiveness and unparalleled productivity. With the normal rigidities that are a part of Government, obviously the same forces that produce excellent results in private industry do not develop to the same degree in Government business enterprises.

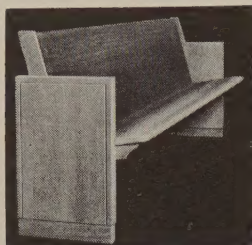
The Government creates business-type enterprises in economic emergencies, in the emergencies of war, and for the development of projects which are not adapted to private enterprise because of their nature or their magnitude.

The Government business-type enterprises, except in a few instances, pay little or no interest on the capital invested; they seldom charge depreciation and frequently their directing personnel is not included on their payroll. Moreover, in addition to the fact that most of them pay no taxes, they deprive the Government of taxes which would otherwise be paid by private enterprise if it conducted these operations.

The continuance of such activities by

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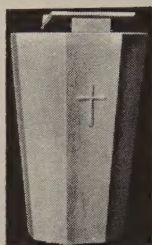
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the Government must be made subject to rigid justification; occasionally this can be done, but the burden of proof in all instances must be on the Government. Unjustified continuance is a definite injury to the vitality of the whole private enterprise system. —HERBERT HOOVER

—From *The York Trade Compositor*, October issue, 1958, Pages 12–15.

The First Christmas

The wintry hills were wild and gray;
The way was rough to them
Who, weary, farad at close of day,
The road to Bethlehem.
They saw the village lights ahead;
“Ah, here is the shelter,” Mary said.

The public inn was warm and bright;
It rang with song and shout—
The folk with feasting passed the night
Nor dreamed who stood without,
While Mary, wistful, bowed her head—
“There is no room within,” she said.

Inside a stable, on the straw,
They found a vacant place.
Only the soft-eyed oxen saw
The light on Mary's face
As, leaning o'er the lowly bed,
“My little son,” she gently said.

Then on the midnight, sweet and clear,
From soaring angel throng
The lonely hills, the valley drear,
Were swept with flood of song;
A white Star glorified the way,
To show the manger where He lay.

O world! What joy and peace you know!
In countless homes, what light is shed,
Because of Him who, long ago,
Had not a place to lay his head!
The Christmas bells ring out again,
To voice the mercy that endures
Through centuries to sons of men—
What heritage is mine—is yours!

O heart! Let love set wide your door—
The little Christ-child comes once more.

—Essie Phelps Duffy.

Christmas Poetry

Luke 2:13. “Praising God, and saying,
“Glory to God in the highest.”

THREE HOLY THINGS

Humble things are holy things!
For where the Lord Christ lay,
A humble manger formed His bed.
His pillow, common lay.

Human things are holy things!
Christ came in human form.
But Mary's love gave strength to Him.
Her body kept Him warm.

Growing things are holy things!
A God-implanted seed
Rooted in a baby's heart
Till Babe was Christ indeed.

—By Warren H. Bright.

December 31

Psa. 90:9. “We spend our years as a
tale that is told.”

We gather them day by day,
Three hundred and sixty-five,
And then with the last we say,
A year we have been alive!

Winter followed by spring,
Spring by summer and fall,
A year is the finishing thing
And lo! We have lived it all.

We gather them year by year
Till the last bright sun shall fade,
From the cradle to the bier,
And thus a lifetime made.

We run out the seasons four,
Winter, spring, summer and fall,
Cometh a tap on the door,
And, lo! We have lived it all.

Seasons of pleasure and strife,
This seems to be the plan,
And the finished thing is a life,
The ultimate end—a man.

—Edgar A. Guest.

“If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.”

THE HUMAN TOUCH

RICHARD W. INGLE

OF CHRISTMAS

CHRISTMAS is one of the great pinacles of the Christian calendar for it signified the Incarnation—God breaking into history and revealing Himself and His redemptive love for mankind in the coming of the Christ Child. As one reads the beautiful accounts of the Nativity as they are recorded in the gospels of Matthew and Luke—the celestial light, the presence of the star, the angelic hosts—one cannot help but be enthralled by the splendour and glory of that event.

But come closer, that is but the periphery of the event. When we break through the splendour of the angelic presence and penetrate to the heart of the event we behold a homely scene—an intensely human scene—a manger, a family group. As one reads the poignant account of the birth of Jesus one senses the heart beat of humanity—the anxious concern of a man for his wife in travail; and then the tender and boundless love of a mother for her newborn child. Say what you will about the Nativity, it has about it the “human touch.”

From the event of the Nativity we receive a profound truth. When Almighty God breaks into the stream of history and confronts man as He did on that first Christmas, man, as a result of that, does not find his humanity eclipsed; rather he finds it heightened. When God enters into an unforgettable communion with the human spirit, it does not diminish man's humanity but transfigures it. Truly to know God and to find communion with His spirit, is to gain the “human touch.”

How forcefully, yet beautifully, this is expressed in the event of Christmas itself. God does not plunge ruthlessly into history in a cataclysm of nature; nor as an awesome unearthly personage; nor, again, as a mighty conqueror to quell and command the obedience of mankind. Rather He enters quietly in the birth of a child. And who better holds in his heart and hand the transfigured qualities of humanity than a little child. Who is better versed in the human touch.”

Follow me a step further. What is it that draws us compellingly to the adult Jesus

as to no other personality of history? Many things to be sure; but above all the “human touch” of His heart and hand—His love for children, His forgiveness of sinners, His compassion for the least of men, His capacity for friendship. It is because of His “human touch”—this transfiguration of the humane within human nature—that, strangely enough, we understand, as words cannot express, His Divine nature. It is the bridge between the human and the Divine—between man and God.

Christmas means many things to us; and it brings many things of spiritual import into our lives. But above all and beyond all, it should illuminate our humanity with this strange and wonderful possibility of the “human touch.” With it we have much which leads to life's greater fulfillments. Without it, in spite of our talents and our success, we have very little.

There is probably no other Christmas-story so cherished in the English-speaking world as Dicken's “Christmas Carol.” The reason for its popularity is quite evident. It penetrates to the heart of Christmas. In short it is a parable of Christmas. Here is old Scrooge, a crotchety old skinflint with a soul no larger than his ledger sheets. Not an evil man in the customary sense—he paid his bills and was quite respectable. The trouble with old Scrooge was that he had simply lost the art of being a human being—he had lost the “human touch.” But as the story unfolds something begins to happen to him—the Spirit of Christmas breaks through his crusty defenses. And as the story ends, we can say he had regained what was lost, his humanity.

There is an interesting parallel in this story with that first Christmas story—Dickens, too, needed a little child to give full expression to the “human touch” of Christmas. Without Tiny Tim his story would have lacked the tenderness, depth and human qualities which have endeared it to millions. As you recall it was the poignant appeal of Tiny Tim that brought about the redemption of old Scrooge. It was before the shrine of childhood, revealing the transfigured qualities of humanity, that the old man regained his humanity.

If in this season of Christmas Christ is born anew in our hearts then we, too, will

First Union Congregational Church
Quincy, Illinois

share more fully in this wonderful reality, the "human touch." We will be more kindly and considerate in our homes and our neighborhoods. We will talk less and listen more to the wisdom of our children. We will be more charitable in our judgments of our friends, as well as of those who are not particularly our friends. We will experience more fully the grace of humor, laughter and good fellowship. We will be more charitable to those less fortunate than ourselves, realizing that perhaps their burdens have been heavier and their temptations greater than those we have had to bear. We will be more compassionate toward those who hunger not only for a better life but for daily bread. Above all we will recapture something of the "child-like" spirit which is joyful and expectant just to be alive and have a new day in — which to live — the "child-like" spirit which in the eyes of our Lord was closest to the Kingdom of God.

The "human-touch"—what a simple and human reality it is; and yet what a holy reality! It makes a household a home—a job a calling—a church a fellowship of Christ. It makes a human being a child of

God and December 25th, the most cherished of days.

We are all familiar with the slogan, "Put Christ back into Christmas." We would do well to pay heed to that. There is always the danger of losing sight of the tree for the forest—or of losing sight of Christ for all of the tinsel and trimmings. But I would seriously question whether Christ has ever really been taken out of Christmas. I see too much of the "human touch" in the lives of my family, friends and fellowmen at this joyful season of the year to believe for a moment that he has ever departed from the setting of Christmas.

These are ominous days in which we live, and we are tempted at times to give in to despair. But I shall never give up hope as long as the "human touch" is still present in the lives of men and women—as long as joy, compassion and charity still find a dwelling place within the human spirit. This means that God is still with us as an unfailing and redeeming Presence on the stage of history, even as He was with mankind on that first Christmas!

SIMPLE....BUT NOT EASY!

T. P. CHALKER

MARK 12:37 "The common people heard him gladly . . ."

ONE reason why the common people heard Jesus gladly was that he spoke their language — the simple language of the everyday working people.

A perusal of the gospels (especially the first three) shows that Jesus used short words, simple words, and familiar stories.

"Keep it simple" is a rule which seems still to be followed by speakers the world calls GREAT! Consider, for example, such pulpit "greats" as Dwight L. Moody, Charles R. Brown, Harry Emerson Fosdick, Ralph W. Sockman and George R. Stuart.

But don't let the "simple" language fool you! It is not the language of the simpleton. As Jesus was able to put eter-

nal truths in simple language — truths which were the result of the most profound meditation— so the ability to put modern spiritual insights into simple language is usually the result of long study, mental sweat and spiritual struggle.

I believe it was Dr. Fosdick who said that for every minute his spoken sermon consumed he spent twenty minutes in study and composition. The use of big words and ponderous platitudes is often a camouflage for a poorly prepared and half-digested discourse.

May I offer a familiar example?

Consider the profound exposition Dean Charles Reynolds Brown gave to the Parable of the Good Samaritan. His exposition is now so universally accepted that preachers sometimes have used the good Dean's outline in toto without realizing it. (The Good Samaritan Story is in Luke 10:30-37)

Dean Brown says the characters in the Good Samaritan story represent three types of people into which humanity could well be divided:

1. The Robbers. These men represent one philosophy of life, said Dean Brown: "What's yours is mine. I'll take it." No

Editor, *Methodist Christian Advocate*,
Alabama, October 21, 1958, issue P-2.

poity, no respect for law or person; only a vicious determination to take from others forcibly or by hook or crook. The world has many such people who fill its lists of criminals, charlatans, and the *anti-social* selfish, who respect neither God nor man.

2. The priest and the Levite. These had another philosophy: "*What's mine is mine. I'll keep it.*" No risk, no compassion, no concern. Like these two, many Christians pass by on the other side, living largely for self, while committing the deadly sins of omission spawned of indifference. They look after *number One*. *FIRST and ALWAYS*, leaving others to do the same. Thoroughly respectable, not consciously cruel or selfish, they do nothing to help those whom life has hurt cruelly, or to take a chance for love's sake—and these are they who "did it *NOT* unto one of the least" of Christ's brethren.

3. The Good Samaritan. His philosophy — which is the philosophy central to Christian love — was "*What's mine is MINE, we'll SHARE it.*" What an amazingly simple explanation of the true meaning of "Love thy neighbor." As Jesus pointed out two things that Christian love is for others is *not* before telling what it is, Dean Brown points out two attitudes toward life which *CANNOT* be Christian — brutal grabbing and selfish indifference, together with the one attitude which alone *CAN BE CALLED CHRISTIAN*.

I KNOW— There are probably theologians who would proclaim in heavy phrases that this exposition is an over simplification of the Good Samaritan Parable. In rebuttal, let me submit that Jesus (according to the best exegetical tradition) usually had one central point in each parable for emphasis. He made every story simple— usually organized about one truth. Is that not why the common people heard him gladly?

The parable ends with an admonition which might well guide the pastor in working for a like saving simplicity:

"Go, and do thou likewise."

PHILANTHROPY GROWING

Recession or not, philanthropic gifts are piling up toward a new national high of 7-billion-dollars this year, according to the estimate recently of Executive Director of the American Association of Fund Raising Counsel, David Church, Monday, October 6, 1958, in a speech at a meeting of the United Negro College Fund.

THINK ON THESE THINGS

GEORGE L. GREENE

ONE of the tedious sessions that most of us have experienced is to sit for a photographer. Certainly we know that we should have a picture taken once in a while, but it is difficult to sit so long. Then, too, the photographer wants to get the best angle on us. That can be a problem—showing our best side. Even when reliance is placed on the touch-up artist, it is still difficult for some of us to show our best side. Some will get a little despondent, knowing that they are not striking beauties and say, "I am what I am." So with a little embarrassment we show the picture to our friends; and they, being friends, will probably say, "That is a picture." Which saying leaves us a little bit in the dark."

But showing our best side is, after all, not too hard in a photographer's studio. A good artist can tell immediately what side should be taken and how we should turn or lean and which way to look. We should praise God for the artist with the camera or brush who can help us show our best side. A more difficult problem is to show our best side in all relations of life. I live very near a public beach on the Gulf of Mexico. The beach is very wide and most beautiful; and the water is invigorating, clean and healthy. On warm days the beach is crowded; but when the people go home, they leave bottles, cans, paper, bits of a picnic lunch. Here is certainly not evidence of the best side of people. Most of these people are saying, "This is a free beach, isn't it? I pay my taxes— I can do what I want to do."

Litterbugs! This may be the least of our sins. Far worse can be cruel tongues, hasty words, irritating dispositions, Egoism with a capital E. There is no need to show our worst side; we don't have to be thoughtless or mean; we can show our best side. But it means that we must allow the great Artist, even our Lord, to help us pose. Then lo and behold, it is no longer a pose but a part of our life.

*Community Church—Congregational
of the United Church of Christ
Pass-A-Grille Beach, Florida*

TRACTS FOR THE CHRISTMAS SEASON

Write to The American Tract Society, 513 West 166th Street, New York 32, N. Y., for samples of Christmas and New Year Tracts, and Prices. They have many helpful, attractive tracts for many uses.

EACH DAY IS A GIFT

IT TEACHES one—to have a bad heart,” a dear friend said to me. In bed, he was recuperating from a severe coronary—attack, and the doctor had informed him that he would have to be careful the rest of his life.

“Each morning when I waken,” he added, “I thank God for the gift of another day.”

That set me thinking. So long as we enjoy good health, we take life for granted; we go on making plans for next year, or for five years hence. Seldom do we think of thanking God for life itself. How rarely do we consider Paul’s admonition seriously, “In everything by prayer and supplication with thanksgiving let your requests be made known unto God.”

Oh, we are quick enough to ask God for further blessings, but we are so remiss in thanking Him.

Of course, no one in his right mind would ask God to send him a tricky heart. And yet, an uncertain heart may well be a disguised blessing, if it teaches the valuable lesson: life *IS* a gift of God! And when you receive a timely warning that God’s gift may soon be recalled, you become more keenly aware of the beauty—all around you—a rosy-fingered dawn in late October, the resplendent colors of autumn leaves, the splendid sun on the deep blue waters of a lake, the light of love in the face of your life partner, the gangling body of your half-grown son, the heavenly vision of a baby rosy with sleep, the purple haze of Indian Summer on the horizon and the inimitable odor of burning leaves. You enjoy those blessings all the more, because tomorrow you may not see them. And you recall the words of the Psalmist, “This is the day which the Lord hath made; we will rejoice and be glad in it.”

Why is a late October day so poignantly beautiful that it makes the heart ache? Because we know that any day the leaves will fall from the trees and the snows of winter will descend on the rolling prairies. And why is a rose so lovely? Because its beauty is fleeting; we know it will wither.

It teaches one—to have a bad heart. It reminds you that “Life is short, and time is fleeting.” Each night you commend your soul to God’s keeping, and each morning when you wake, you breathe a silent prayer, “Thank You, God, for the gift of another day!”

But, must we wait for some crippling illness to teach us wisdom? Surely we can thank God for life while life is sweet and health is ours. Now is the time for us to thank God for the gift of life.

—Cecil C. Urcb, in *WAR CRY*, Nov. 1, 1958.

THE HOUSE

THE AGING man leaned back in his chair and looked about the place. After all the miles—and all the years—he had a house of his own! True, the place was rented, but it was his. He closed his eyes, remembering.

He was a vagabond, a wonderer. He had suffered greatly on the long road. Behind him were nights of hunger and cold. They had beaten him several times, had scarred his thin body with the lash. He had been battered into unconsciousness by stones from a brutal mob. He had lain in jail. He had worked hard, fighting his way over mountains, deserts, rivers, through great cities. The very remembrance brought a weariness to him. He had been tormented with maladies, persecuted by men. The road had been long and hard.

But now he had a house! He was sitting in his own living room after the heart-breaking land trips and the nerve-wracking sea voyages. He had his own bed, table, chair and his few books, which he cherished so.

He had taken a message to the world. He had carried it to the stormy Galatians, to the polyglot crowds of Ephesus, to the cultured scholars in Athens. Now he was settled, and people could come to visit him and hear his message.

This story is in the journal of the primitive church called the Acts of the Apostles. The man is Paul. At the end of the great report we find him, after the tumults, labors, sufferings and persecutions, in his quiet living room. We come to the end of the narrative as a gale-wrenched ship glides into a tranquil haven. We feel the impact of the gentle words, “Paul dwelt two years in his own hired house.”

Is there not a symbol in the ending of this tempestuous book? Beyond all the trials of the gospel way there waits a haven for those who bear the cross. The Bible is a “Home” book. It speaks often of the soul’s resting place at the end of the trip. Jesus pledged us a Home. Paul was thrilled over the pledge. Our hearts agree with the Book. We shall never be home until we are Home with Him, who made us.

—By LON WOODRUM,
in “*War Cry*”, July 26, 1958

THE CHURCH AT WORK



Wesper Service

Advent to Christmas Season

(This service is appropriate prior to "White Gifts" service, "Gift Chest", or "Special Guest" service for orphans, or aged. Decorate with Christmas green and candles, have special section for guests, with seats decorated. Christian flags in miniature may be used as mementoes for guests. Now, when relief funds for brave China are being urgently sought, a "Joash Chest" service would be especially appropriate).

Prelude: "Pilgrim's Chorus,—Wagner.

Invocation: Choir Chant.

Choir: "Song of Thanksgiving,"—Mauder

(Cantata).

Choir and Congregation: "O Come, let us sing."

Duet, or Quartette: "The Eyes of All Wait Upon Thee."

Choir: "Before the Mountains Were Brought Forth."

Psalm: 92, responsively.

Solo: "When O'er the Trees of Eden."

Choir: "Great is the Lord."

Women's Trio: "The Streamlet Raised its Gentler Voice."

Choir: "Great is the Lord."

Scripture Reading.

Contralto Aria: "Consider the Lilies."

Choir: "Let all the People Praise Thee."

Congregation: "Praise God, from Whom all Blessings Flow."

Announcements.

Choir: "Hark, What Mean Those Angel Voices."

Offertory: "Nocturne, Opus 9, No. 2."—

Chopin.

Prayer.

Hymn: "Joy to the World."

Benediction, and three-fold Amen.

Postlude: "March and Chorus."—Wagner.

—Adapted from suggestions by
U. S. G. Rupp, D.D.



Candle-Light Christmas Matins

(This program is designed for either Christmas Eve service at midnight, or early Christmas morning. Time required, one hour. Lighting with candles, candelabra on the altar, large candles near the reading desk and for choir, candles in windows. The Christmas message is offered in Scripture reading, and song, and no provision is made for an address).

Choir: (Or special group of singers in the distance, singing unaccompanied, "Silent Night, Holy Night," preceding processional, to suggest the atmosphere of the Judean angel chorus.

Processional: "Come Hither Ye Faithful."—Tune, Adeste Fideles.

Anthem: "Arise, Shine,"—Maker or "Gesu Bambino,"—Yon.

Matin Responses or Invocation.

Responsive Reading: Psalm 19, or "The Magnificat," and "Gloria Patri."

The First Christmas in Story and Song

Story: Isa. 60:1-9 and 19-22.

Song: "O Little Town of Bethlehem,"—Tune, St. Louis.

Story: Luke 2:1-14.

Song: "It Came Upon a Mid-Night Clear."
Tune, Carol.

Story: Luke 2:15-20.

Song: "While Shepherds Watched Their
Flocks By Night." Tune, Bethlehem.

Story: Matt. 2:1-12.

Song: "We Three Kings of Orient Are."
Tune, Hopkins.

Solo: "Mary's Lullaby,"—Wilson.

Prayer: Closing with the Lord's Prayer in
unison.

Benediction.

Recessional: "Hark, the Herald Angels Sing"
with alternate "Traditional Glory."

Carols: (Organ and choir, while audience is
concluding worship and fellowship greetings).
—James Waters Ramsey.



Christmas Cantata

Organ, (or instrumental)—"Andante Re-
ligioso."—Thorne.

Choir: "Rejoice All Ye Believers."

Solo, (Quartette) and Choir: "He Came to
Give Salvation."

Prayer: (For a sense of worthiness for the
gift of the Son of God for man's salvation).

Organ, (or instrumental)—"Allegro Con
Fuoco."

Solo: "The Dawning."

Scripture: The Christmas Story, while young
candle-bearers stand about the Christmas Man-
ger, or Christmas Star.

Trio: "Star of Bethlehem."

Offertory: "Shepherd Boy"—Wilson.

Choir: "O Come, O Come, Emmanuel"—
Traditional.

Pastoral Meditation: "Christmas Season, when
all the Christian world is in tune with God's
love."

Choir: "Praise the Great Redeemer."

Reading: "Christmas poem, or Christmas
story in prose."

Hymn: "O Little Town of Bethlehem."

Prayer.

Choir: "Hark, the Herald Angels Sing."

Benediction.



Watch Night Service

(This service is also designed for use as an
early evening Vesper Service the last week in
December, if younger children are to take
part. Have flags of all nations in the United
Nations group, and if possible have costumes
representing countries taking part. Young
people are especially alert to the world drama

of the present day, and will enter into this
plan with enthusiasm).

Organ Prelude: "Meditation"—Rogers.

Processional: "Lead On, O King Eternal."

Girl Reserve Ceremonial: (Or Sunday School
group). American Flag Salute. (This at chan-
cel steps, solemn ceremony).

Congregation: "Oh Beautiful for Spacious
Skies."

Group of Boy Scouts: (Or Sunday School
Class). Christian Flag—Salute—"I pledge al-
legiance to the Christian Flag, and to my Sav-
iour for whose Kingdom it stands, one brother-
hood, uniting all mankind in service and love."

Congregation: "Our Father, Thy Dear
Name."

Group Representing United Nations, in cos-
tumes, give International Flag Salute—"I pledge
my Friendship to these flags and respect to the
banners of my neighbor countries in token of
our common aim of liberty for all, world bro-
therhood among men, according to the message
of peace among all men of goodwill brought to
earth through Jesus, Son of God."

Congregation: "In Christ There is No East
or West."

Congregation, Salute to the Banner of Christ.
(Christian Flag is unfurled by one of young
people, supported by several on each side to
form "V", all holding salute while congrega-
tion stands and gives salute verbally.)

Song: "Oh, Say, Can You See . . ."

Prayer: (For world friendship, brotherhood,
and universal peace, according to God's will.)

Litany of Thanksgiving: (For blessings be-
stowed upon this nation, for the privilege of
sharing our blessings with other nations, for the
privilege of sharing the burdens and cares of
those less fortunate, for the prospects of the
year ahead, for strength to assume our responsi-
bilities, for courage to seek God's will for us
as individuals and as a nation.)

Song: "Oh Beautiful for Spacious Skies."

New Year greetings to other nations.

Offertory: "Serenade"—Pierne.

Inventory Presentation: (Accomplishments
for past year as congregation, as Church groups,
read roll of honor of men and women in Na-
tion's service, outline hopes for the coming
year. This may be entitled, "Quest of the
Spirit of this Congregation" and should be
carefully worked out.)

Congregation: "Follow the Gleam."

Benediction.

Postlude: "Allegro"—Faulkes.



Dramatizing the Message of the Bible in the progress of humankind is the privilege of every minister who has pledged himself to teach the Word. People seek happiness and comfort through authoritative assurance regarding the future, more zealously than any other thing. Because they do not attend Churches, do not get a message in the Churches, or do not understand it, they "pass by the precious Bible" and seek comfort in "isms", and "cults", "star-gazers", "horoscope artists", and what nots, to whom they pay vast sums of money for NO-RETURN. This loyalty, - seeking, and monetary gifts, would be gladly offered to the Church, if people can be made to hear and understand the Message of Salvation *THROUGH JESUS CHRIST!*

A testimonial meeting, parish-wide, regarding the Bible in the home, and its meaning in everyday life will do much to reaffirm the loyalty of those who have once been ardent believers, but have lost courage.

Appoint someone in each age group to assist in making the program, and invite individual members to bring their own bibles to the service, have them read their most cherished passages, and tell why they turn to these words in time of need. Have young and old take part. If secular organizations and publications find unlimited demand for things spiritual, why does the Church hesitate in focusing attention on "the Best Seller" of all ages!

The Bible

Contains

1. The mind of God
2. The state of man
3. The way of salvation
4. The doom of the sinner
5. The happiness of the believer.

It is

1. Milk for babes
2. Meat for strong men
3. Medicine for sick folk.

It furnishes

1. Light to direct
2. Food to support
3. Comfort to cheer.

It is the

1. Traveller's map
2. Pilgrim's staff
3. Pilot's compass
4. Soldier's sword
5. Christian's charter.

It will

1. Fill the memory
2. Rule the heart

3. Guide the feet
4. Reward the labor
5. Condemn the triflers.

Sin will keep you from the Bible, or the Bible will keep you from sin.

What to do with the Bible

Know it in the head
Stow it in the heart
Show it in the life
Sow it in the world
Read it to be wise
Believe it to be safe
Practice it to be holy

Read it—
Slowly,
Frequently,
Prayerfully,
Reverently.
Dig it up
Write it down
Pray it in
Live it out
Pass it on.

Oh, that we realized more and more that the Bible is God's love letter to His children, then how we would value it and love it until it became a second part of our being, "Have not I written to thee excellent things?" —*Church Messenger, Akron, Ohio*

The Christmas Story in Scripture and Song

1. The Annunciation—

To Mary, Luke 1:26-35:38.

The Magnificat, Senior Choir, "His Natal Day," Norman.

To Joseph, Matt. 1:18-25.

2. The Birth of Jesus—

Hymn, "O Come, All Ye Faithful."

Journey to Bethlehem, Luke 2:1-5.

Hymn, "O Little Town of Bethlehem."

Scripture, Luke 2:6.

Anthem, Junior Choir, "The Joy-Bells are Ringing."

Scripture, Luke 2:7.

Solo, Cradle hymn, "Away in the Manger."

3. The Vision and Visit of the Shepherds—

Scripture, Luke 2:8.

Hymn, "Silent Night."

Scripture, Luke 2:9-12.

Hymn, "While Shepherds Watched their Flocks."

Scripture, Luke 2:13-14.

Hymn, "Hark, the Herald Angels Sing."

Scripture, Luke 2:15-20.

Hymn, "Joy to the World."

4. The Adoration of the Wise Men—

Before Herod, Matt. 2:1-10.

Anthem, "The Bethlehem Star." Junior Choir. Before Babe of Bethlehem, Matt. 2:11-12.

Hymn, "We three Kings of Orient."

Anthem, "Come and Worship," Junior and Senior Choir.

JUVENILE DRINKING

Evidence supports the conclusion that in many large cities juvenile drinking is definitely on the upswing. Some trends indicate that it is not being confined to the big cities, but is spreading in rural areas. Juvenile delinquency in rural districts is greatly on the increase. Gangs of boys and girls, once thought of as merely a big city problem, have now become a RURAL PROBLEM also. The Senate Subcommittee to Investigate Juvenile Delinquency reported that over 1,330,000 children came to the attention of the police in 1954. Almost a half a million were brought into juvenile courts. The growth of young criminals is four times faster than the birth rate. Most of the delinquency occurred in the fifteen to seventeen year-old bracket, but thirty-five percent of these youngsters had been in court before; nine-tenths of them beginning their criminal course before they were eleven years old. Is it not time to move the conscience of this nation in the right direction, toward sobriety in homes and out of them?

-Watchman-Examiner

.....

May we add that it is time to study and evaluate the loss to communities and the nation, because these thousands of youngsters who should develop into teachers, -scientists, farmers, industrial workers, -are a burden to the police, the courts, and communities, states, and nation -because the tax-paying citizens must pay the costs for most of the legal procedures, the food and shelter in the prisons, the workers, -prison maintenance, and supervision after they are paroled.

J. Edgar Hoover can supply the facts involved in this phase of our national development. These funds should be available for school construction and teacher-

salaries, and school maintenance, rather than arrests, court-hearings, prison-main-tenance, etc. Let us awaken to facts!

- W.S.R.

CHOIR AND CONSOLE

PRELUDE

March of the Magi Kings	Dubois
Christmas Musette	Maily
Christmas Chimes	d'Antalfy
Jesu Bambino	Yon
Christmas Pastorale	Kountz
In Bethlehem's Town	Mueller
The Shepherd's Song	Guilmant
Largo	Handel
Pastorale	Foerster
Bells of St. Anne	Russell

ANTHEM

Awake, Put on Thy Strengt.....	Berge
Arise, Shine	Shelley
O Come to My Heart	Ambrose
The Shepherd's Story	Dickinson
Fairest Lord Jesus	Ashford
Break Forth	Bach
Daughter of Zion	Tours
While Shepherds Watched	Lemont
Christmas	Shelley
Sing O Heavens	Tours

OFFERTORY

Ave Maria Stella	Grieg
We Three Kings	Hopkins
Festival Te Deum	Buck
Christmas in Sicily	Yon
Barcarolle	Offenbach
Ave Maria	Bossi
Under The Stars	Stewart
Thou Art The Rock	Bullet
The Way of Peace	Lloyd
Contemplation	Gaul

POSTLUDE

Toccata	Boellmann
Pomposo March	Schuler
Maestoso	MacDowell
Finale	Lemmons
Postlude in D	Donahoe
Allegro Moderato	Faulks
Christmas March	Merkel
Christmas	Foote
March Solennelle	Adams
Gothic March	Foschini

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"God is here! I hear His voice
While thrushes make the woods rejoice;
I touch His robe each time I place
My hand against a pansy's face;
I breathe His breath if I but pass
Verbenas trailing through the grass!
God IS here! from every tree
His leafy fingers beckon me!"

-Author Unknown

SERMONS



THE CERTAINTY OF CHRIST'S RETURN

W. P. HARES

AN ADVENT SERMON

JOHN 14:3. *"And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, you may be also."*

UNDERLINE in your Bibles those words of your Lord: *"I will come again."*

In spite of such a clear and definite statement by our Blessed Lord, regarding His second coming to this world, yet, strange to say, there are some people who refuse to believe that our Lord will visibly appear on this earth at the end of this present Age. They doubt His physical-resurrection from the dead; and they doubt the possibility, the certainty of His return in glory to judge the world.

Personally I am old-fashioned enough to believe, without any reservations whatever, the many statements of our blessed Lord, and of His Apostles, as recorded in the New Testament; and to say that I quite firmly, and without any hesitation whatever, believe the clause of our Creed which states that Jesus Christ, our Lord *"ascended into heaven, . . . from thence, He will come to judge the quick and the dead."*

Why should we not accept the records of our Lord's teaching, and that of His Apostles regarding the Second Advent, the Return of our Lord to this world, as found in the New Testament? Those records have been subjected to the most-searching investigation in past years by

hundreds, nay, by thousands of the greatest scholars and theologians; they have been declared by them to be authentic and thoroughly trustworthy.

Those records are quite clear about the **CERTAINTY** of our Lord's Second Coming to this earth, to judge the world; and it is this **CERTAINTY** that I wish to stress.

Our Lord often spoke to His disciples about His Second Coming in great Glory and triumph. When they were anxious and worried, because He had told them He was about to return to His Father, He at once reassured them with the promise: *"I will not leave you comfortless; I will come unto you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto MYSELF, that where I am you may be also."* (John 14:2-3.) **"I WILL COME AGAIN."** was the Lord's quite clear and definite promise. Then again, as recorded in John 14:28, *"You have heard how I said, I go away, and will come again unto you."*

To the Jews, He announced: *"The Son of man shall come in the glory of His Father, with His angels."* (Matt. 16:27.) And to Caiaphas, the high-priest, He said: *"You shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."* (Matt. 26:64.)

Those were definite promises made to disciples; statements made to the Jews by One who could not lie; nor could He deceive anyone. **"I WILL COME AGAIN."** He said, and we may be fully assured that **COME HE WILL**. Of the certainty of His Second Coming there can be no possible doubt.

That there might be no doubt in the minds of His disciples about this, Jesus

*College of St. Mark, Audley End,
Saffron Walden, Essex. Late Arch-
deacon of Sind and Baluchistan.*

spoke many parables, all with the one purpose of emphasizing the *CERTAINTY* of his return to this world. For example, parables of the talents, and of the pounds, of the ten virgins, of the sheep and the goats, of the king going to a far country, and returning to take account from his servants; all these parables were spoken by our Lord to impress on the minds of His disciples the *CERTAINTY* of His Second Coming, and the importance of watchfulness and preparation for that great *EVENT!*

He does not tell them *WHEN* He would come, but He does warn them to be alert, constantly on the watch, because He would come as a thief in the night. "Therefore," He said, "Therefore be ye also ready,- for you know not when the master of the house cometh, at eventide, at midnight, or at the cock-crowing, or in the morning. Lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all. *WATCH!*" (*Mark 13:35-37.*) He reiterates that word, *WATCH*, and assures them that *"heaven and earth shall pass away, but My words shall not pass away."* (*Matt. 24:35.*) And His word is: *"I will come again, WATCH!"*

When our Lord finally ascended into heaven, and the disciples continued gazing in wonder, Luke records that two men stood by them in white robes, who said: *"Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw Him go into heaven."* (*Acts 1:11.*)

Convinced of the truth of that statement, the Apostles in their preaching, widely proclaimed their belief in the Return of their Lord in great glory. As a result of their preaching the Christians of the Apostolic age had no doubt about the certainty of their Lord's Return. So certain were they of this that in Jerusalem *"All that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had been."* (*Acts 2:44-45.*)

In Thessalonica also among the Christians there was great excitement, as they believed that the Coming of their Lord was imminent. In fact some of them gave up working, and spent their time in useless gossiping about the expected event. St. Paul, in his two letters to the Thessalonians, had to deal with this excitement, and sharply reproved those who were idly wasting their time in useless disputing about the expected near Return of the Lord. (Read 2 Thess. 3:11-12.)

Early in the second century, a presbyter in Phrygia, named Montanus, created widespread excitement in the Church by preaching the second Advent as very near; that Jesus, returning in great glory to this earth, would begin His reign of one thousand years, making Pèpuza, a small town in Phrygia, the seat of His government. Thousands of Christians from all parts of the Empire, flocked to Pepuza; a rival Church was organized, in which 'prophets', believed to be specially inspired by the Holy Ghost, were specially honored. This sect continued till the sixth century, and its members were cruelly persecuted by the Emperors Arcadius, Theodosius II and Justinian. The extravagant views of the Montanists about the Second Advent brought the subject into disrepute, with the result that the Church has somewhat neglected to encourage her members to look for, and hope for the Return of the Church's Lord.

In the last fifty years there has been a revival of Montanism, and certain sects, notably the Jehovah's Witnesses, have proclaimed that the Lord was due to arrive on a certain date! They appear to have ignored the statement of our Lord that even the angels in heaven were ignorant of the date when the Lord would return. We do not know *WHEN* He will come, but of this we are quite certain, that in God's good time *HE WILL COME!* That we cannot doubt, for He, Himself, has said, *"I will come again."* And come He will.

Sunday by Sunday as we recite our Creed, we say that we believe that *"He ascended into heaven; from thence He shall come to judge the quick and the dead."* But do we really believe what we say? Do we really believe that at any moment our Lord may return, with all the angels of heaven accompanying Him? Do we *LIVE* by that faith? that Jesus, the Lord, might appear in glory today, tonight, tomorrow? His immediate coming is quite a possibility.

Jesus gave a number of signs which would herald His return. You can find them in Matthew's Gospel, chap. 24. *ALL THOSE SIGNS HAVE BEEN FULFILLED.* And the simple fact remains that our Blessed Lord may appear at any moment.

He will not come as He did the first time in great humility. When He does come it will be as the triumphant Lord; the hosts of heaven will serve as His retinue. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of

glory; and before Him shall be gathered the nations." (Matt. 25:31-32.) That statement about the Second Advent was made by our Lord Himself. And John, His beloved disciple, wrote: "Behold, he cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all the kindreds of the earth, shall wail because of Him." (Rev. 1:7.) True it is that for 1900 years, the Church has been looking for her Lord's return, and He has not yet appeared, but turn to Peter 1:8-11. "*Beloved, be not ignorant of this thing, that one day is with the Lord*

LET US GO TO BETHLEHEM

W. P. HARES

A CHRISTMAS SERMON

TEXT: LUKE 11:15. "*The shepherds said one to another: Let us go over to Bethlehem, and see this which has come to pass, which the Lord has made known to us.*"

THOSE shepherds, keeping guard over their flocks at night in a field near Bethlehem, had had a most wonderful experience. They were sitting round their camp fire, smoking their *buccas*, and talking about the events of the day, when suddenly the heavens were lit up, 'and the glory of the Lord shone round about them.' Then an angel appeared, who gave them wonderful news: 'Unto you is born this day, in the city of David, a Saviour, who is Christ the Lord.'

Then a host of angels from heaven appeared, and the shepherds, awe-struck, listened as they sang: 'Glory to God in the highest, and on earth peace, good-will among men.' The angels disappeared, and the shepherds, wildly excited and awed, said one to another: 'Let us go over to Bethlehem, and see this which has come to pass, which the Lord has made known to us.'

They hurried on their way, and we in thought will accompany them to Bethlehem, five miles from Jerusalem, and eighty miles from Nazareth. 'To Bethlehem,'

*The College of St. Mark, Audley End,
Saffron Walden, Essex, England, late
Archdeacon of Sind and Baluchistan.*

as a thousand years, and a thousand years as one day." Then he continues: "*But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."* That is the Apostolic word. Assured of the certainty of our Lord's coming to judge the world, what sort of persons ought we to be?

where the patriarch Abraham pitched his tent, built an altar, and called on the name of his God; where Rachael gave birth to Benjamin, died and was buried; where Ruth gleaned in the fields of Boaz; where David's greater Son, the Lord Jesus Christ, was born of a pure Virgin.

During these coming days of Christmastide many hundreds of devout pilgrims will make their way to that little town in Judaea. They will enter with reverence, the great Church of the Nativity, the oldest of the Greek Orthodox churches, the oaken beams of which were given by a British King, Edward III, when it was built on the supposed site of the inn and stable in which the Saviour of the world was born. On Christmas Eve that church will be packed to suffocation by reverent worshippers, paying homage to the new born King, the Lord Jesus Christ.

But on that first Christmas night there was no church, no ornate building for the reception of the Lord of Glory; Joseph had made no reservation for Mary, 'there was no room for them in the inn.' Every room, every corner was filled with the many travellers who had arrived to register their names for the census ordered by the emperor; there was no room for Joseph and Mary, and for the little Child to be born that night. No room for the King of Glory!

The owner of the inn little realized what Royalty he was refusing admittance that night. But his inn was over-crowded, and the best he could do was to offer Mary and Joseph a little space in the adjoining cattle shed, in which there were already dumb beasts tethered.

In that stable, the only place the world could offer, the King of Glory, the Lord of all good life, the Creator of the universe, was born, and Mary 'wrapped Him in swaddling clothes, and laid Him in a manger'; there was no room for Him in the inn.

He came down to earth from heaven,
Who is God and Lord of all;
And His shelter was a stable,
And His cradle was a stall.

Shepherds, working men were the first to greet Him, to pay Him homage. Let us also go in thought with them, and with them 'See this which the Lord has made known to us.' We will go in great humility, with reverent wonder, with heart-felt gratitude, for as we gaze at that little Child, lying so quietly and happily on its bed of straw—

1. We see *LOVE INCARNATE*, Love clothed in mortal flesh.

God is love, and God has come in the Person of that little Child, in this, His world. In that little Child we may see the condescension of Almighty Love; 'God fitting his stature to our need, coming down to our earth that He might lift us up to His heaven,' as Augustine wrote.

God was in Christ, incarnate in that little Child, reconciling the world to Himself. It was love that constrained Him to come. In that stable, lying in a manger, we see Love *INCARNATE*.

2. Secondly, in that little Babe, lying so helpless on its bed of straw, dependent upon a woman's care, we see *DIVINE HUMILITY*, robed in mortal flesh.

It was wondrous grace, amazing love, condescension and humility on the part of Jesus, the Son of God the Father, by Whom the universe had been created, without Whom was not anything made that was made, to come into this, His world, to be born in a stable. It was Divine Humility!

He came from the bosom of the Father, to the bosom of a woman; He put off Divinity that He might put on Humility; He humbled Himself and became man with all the limitations of mortal flesh and blood. 'Very God,' Yes, and also 'Very Man,' as we have it in our Creed.

The Jews were all looking for, expecting a Messiah, majestic, all-powerful, a king. And Messiah came, a little helpless Babe, born of a pure Virgin, in a stable; wrapped in swaddling clothes, and laid in a manger, because 'there was no room for Him in the inn.'

They all were looking for a king
To raise them up and set them high;
He came, a little baby thing,
To make a woman cry.

O wonder of humility; God puts on humanity,

Through Mary's hospitality, here at Bethlehem.

That little One, grown to a man's stature, speaks to us today: 'Take My Yoke upon you, and learn of Me; for I am meek and lowly in heart.' Here, in Bethlehem's stable, we see with wonder and awe,—*HUMILITY*, robed—not in awe-ful majesty, as we sing in the hymn, but clothed in mortal flesh, incarnate in the Christ Child.

3. We look again at the little Babe, having heard the angel's message to the shepherds, and with reverence and gratitude, we worship that little One, who is to become the *SAVIOUR* of the world. Listen again to the angel's message: 'Behold, I bring you good tidings of great joy, which shall be for all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.'

In the days when Christ was born the world badly needed a Saviour. The Epistles of Paul and Peter reveal the depths of wickedness in which the world was sunk. It was 'dead in trespasses and sin.' (Eph. II:1-5.) And the world of today is very little better. It greatly needs a Saviour, One who can save men 'from evil and malice, and all uncharitableness'; One who can create in men the love of peace, of brotherhood, of fellowship.

Thank God, such a Saviour has come. In spite of its wickedness, its sinfulness, 'God so loved the world, that He sent His only begotten, His dearly loved Son, Jesus Christ, into the world to redeem it. On Christmas Day, we shall celebrate His birthday, and cry to Him: 'O Saviour of the world . . . Save us and help us, we humbly beseech Thee, O Lord.'

He is able to save, able to help. Able to save to the uttermost. Ready and willing to save and to help. It is for us to acknowledge our need of His help; His ear will be open to your cry.

4. Look again at the little Babe, lying so happily, and yet so helpless in its manger bed; and looking,

You will see, wonder of wonders, the
MIGHTY GOD!

That seems inconceivable, unbelievable, but it is true. That little Child *IS THE MIGHTY GOD*, the Creator of heaven and earth. 'All things were made by Him', wrote St. John, 'And without Him was not anything made that was made.'

'The Mighty God.' That was one of the names the prophet Isaiah gave to the child,

...se coming he foretold when he said:
unto us a child is born; unto us a son is
given. The government shall be on his-
shoulders, and his name shall be called,
the Mighty God.'

The time was fulfilled, the Child has
been born, the Son has been given. He is
here, lying in a manger.

Veiled in flesh the Godhead see,
Hail the incarnate Deity;
Pleased as man with men to dwell,
Jesus, our Emmanuel!

Emmanuel, God with us, lying in a man-
ger; 'The Word was made flesh,' wrote St.
John, 'and dwelt among us. And we be-
held His glory, glory as of the only begot-
ten Son of the Father.' Like the wise men
from the East, let us bow and worship-
pen, and offer Him our gifts, the equiva-
lents of God, of frankincense, and myrrh.

Come, let us go unto Bethlehem. There
we shall see LOVE incarnate, HUMILITY
veiled in human flesh, and we bow before
our SAVIOUR, and worship our GOD.

On Christmas Day we must give Him a
birthday gift. What shall we give Him? I
suggest that first of all we give Him —

1. OUR GRATEFUL LOVE in return
for all the love He has given us. 'Can you
guess why I love you so much, Mummie?'
asked a little child of his mother. She
couldn't. 'It's because you loved me be-
cause I could love you,' said the child. And
that is what St. John writes in his epistle,
'We love Him because He first loved us.'
(John IV: 19).

2. We shall give Him our reverent WOR-
SHIP. That is what the shepherds tendered
Him. And very soon afterwards Wise Men
from the East came, enquiring 'Where is he
that is born King of the Jews? We have
seen his star in the East, and have come
to worship him. And when they found Him
in a hired house and in lowly circumstan-
ces, we read that 'they fell down, and wor-
shipped Him.'

That is what we should be doing more
often than we do. Our churches are com-
fortably filled on Christmas Day, but what
about all the other Sundays of the year?
Don't let those bells which Sunday by
Sunday call you to worship go unheeded.

3. Our birthday gift will be WILLING
OBEDIENCE.

Did not Jesus say to His disciples, 'If
you love Me you will keep My command-
ments.' And His commandments are not
burdensome.

4. Our LOVING SERVICE. Paul gives
us an example in this. How often he de-
scribes himself as the bond-servant of Je-
sus Christ. And how often in his epistles
does he urge his converts 'to serve the-
Lord Christ.' (Col. III: 24.)

Our love, our worship, our obedience,
our service, let these be our gifts to Him
who is the Mighty God, Prince of Peace, —
SAVIOUR OF THE WORLD!

THE JOY OF WORK

WALTER R. YOUNG

TEXT: "My meat is to do the will of Him
that sent me, and to finish His work."

John 4: 34

M R. Albert E. Wiggam, one of America's
leading psychologists, in a syndicated
column that appeared in June, 1956,
said, "Do most people like to work? No,
I don't, and neither does anybody else.
You often hear people say they enjoy their
work. They do, more than merely loafing,
but they don't enjoy it as much as they
would enjoy fishing, boating, playing golf,
or bridge. Man is naturally a playing, hunt-
ing, adventurous, fighting creature. He
works only because civilization makes him
work. The moment anything becomes work,
nobody in his right mind enjoys it."

Some months ago one of Madrid's lead-
ing newspapers editorialized thus: "Why
is it that all over the world people get up
early, work straight through the day, quit
work late in the afternoon, and are in bed
by midnight—except in Spain? The answer,
as any good Spaniard knows, is that the
rest of the world is mad. Among Spaniards,
too much interest in work is considered
bad form."

I am told that in Mexico, which follows
the Spanish tradition, the temptation is to
put off the doing of any work until tomor-
row. (There is always "Manyanna.")

Now place beside these attitudes the
words of Jesus: "My meat is to do the will
of Him that sent me, and to finish His work."
And beside that place this further state-
ment, found in the great prayer of John 17:
"I have glorified thee on the earth: I have
finished the work thou gavest me to do."
And beside that place the statement of He-
brews 12: "Let us run with patience the race
that is set before us, looking unto Jesus, the

Pastor, Second United Presbyterian Church,
Wilkinsburg, Pennsylvania

author and finisher of our faith; who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

It is plain that Jesus found joy in His work. Though it meant toil and suffering, and even the cross, still He found joy in His work. It is plain, also, that He meant for us to find joy in our work.

In the Garden of Eden, God said to Adam: "Because you have eaten of the tree of which I commanded you, 'You shall not eat of it', cursed is the ground because of you; in toil shall you eat of it all the days of your life; and in the sweat of your face you shall eat bread till you return to the ground."

I have often wondered if Adam had not been disobedient, would he never have had to work? Did he not work before the Fall? If he had not sinned, would we be free from work? Of course, these questions are academic, and there is no source where we may find our answers.

But we know that God has sent us into the world, and there is work for us to do. It is ours to find our sphere of work, and to work earnestly and joyfully in this great-world.

If there was ever a time when men should find joy in their work it is NOW! Our complex civilization affords a wide choice for man's efforts and abilities. Wages and salaries are high in almost every field of endeavor. Employers were never as thoughtful as now in providing comfortable working conditions and in giving extra benefits and rewards to those who work.

A few days ago a friend of mine, who is a foreman at Westinghouse, told me that he spent most of an afternoon recently in talking with a young man who has been employed there for the past two months. This young man applied for a position, and got it, but he does not want to work. He wants to come to work late, and leave early, and loaf a great deal in between. His prime concern, after two months with the company,--is, "How soon do I get a raise?"

I know this is not just a solitary case. Too many in our day have become afflicted with inertia, and have not yet found the joy of work.

There is joy in work. And surely God, who expects us all to work, expects us to find joy in our work.

The first joy that I mention is the joy of meeting our responsibilities. I watched a robin in our yard not long ago feeding two of its young, who from all appearances, had just recently come out of the nest. That robin was busy hunting for insects and worms and seeds. Back and forth it went

in the grass, hunting and feeding and training its young. That robin had responsibilities, and it was meeting them.

We, too, have responsibilities to provide for ourselves and our households. Those responsibilities should be met with joy. But here in America during the past 25 years there has developed a "dependent" philosophy on the part of a great many. When the Great Depression of 1929 struck us a paternalistic and concerned government stepped in and gave relief to millions. Some of those people have never recovered from the help they received. They liked the idea of getting something for nothing, and they are quite willing for the government, or anyone else, to assume their responsibilities.

The apostle Paul, when he wrote to the Thessalonians, said, "If any man will not work, neither shall he eat. We hear there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by the Lord Jesus Christ, that with quietness they work and eat their own bread." This rule was enforced among some of the early colonies of America. Roger Williams, the first Governor of Rhode Island, decreed that if a man would not work, he should not eat.

Of course, forced labor is not a happy thing, and the man who works simply because he is forced to do so is not a good and a happy workman, and he cannot enjoy life any more than the prisoner can enjoy himself in Rockview Penitentiary. But there is joy in a happy acceptance of our family responsibility.

There is another responsibility that it should be our joy to meet, and that is the responsibility of doing a good job at whatever we are doing. Here, again, many in our generation have failed to find joy. The day once was when a man was proud of his work, and he labored with all his energy and skill to produce something of which he could be proud. He labored to do the very best that he could do.

But how many do you know who work like that today? How many are like that who labor beside you in the office or the factory? Today industry is afflicted with "clock watchers" and loafers -- men and women, are more interested in the pay envelope than in honest labor and good workmanship. "Get all you can," they say, "with the least effort possible."

These find no joy in their work. If you are always dodging your responsibilities, if you are not meeting your obligations, if you are not putting forth your best efforts, there is little joy in your work. If this is your attitude don't expect any word of com-

commendation or praise from anyone — from man or from God. Our Lord's "Well done, good and faithful servant," is reserved for good and faithful servants who rejoice in meeting their responsibilities. Someone has said, "The only ones who could share in the joy of the Prodigal Son's return were those who had shared in the search."

Bishop Arthur Moore said not long ago: "The church of our day has many comforts, but little joy." That may be so because the same attitude of lethargy and carelessness that has entered our daily work has entered also into the church. We know that many people are not working too hard at their religious responsibilities. There can be no joy until we work to do our very best.

Jesus said, "My meat is to do the will of Him that sent me, and to finish His work." He found joy in meeting His assigned responsibilities. So also should we.

There is a second joy in work that we should come to know, and that is the joy of growth through service. "Give", said Jesus, "and it shall be given unto you; good measure, pressed down, and shaken together and running over."

As we give ourselves to our work, we discover that our abilities increase. In the same measure as we labor, so do our talents increase. As we work today we discover that we can do more than yesterday, and tomorrow we will find that we can do more than today. The fields keep growing, as we grow, and new opportunities appear as we use them.

Solomon said, "An idle soul shall suffer hunger." He also said, "Cast thy bread upon the waters, and after many days it shall return unto thee." Paul declared — "Be not weary in well doing, for in due season we shall reap, if we faint not." Theodore Roosevelt said, "It is only through labor and painful effort, by grim energy and resolute courage, that we move on to better things." Thomas Carlyle, in one of his Essays, said, "There is always hope in a man who actually and earnestly works." Earnest effort brings its own rewards, and those rewards keep forever increasing.

Think of the joy, the satisfaction that Jesus must have had as He saw His work bringing forth fruit! As He helped one individual, that one brought another for Him to help, and that one brought another. As he brought one after another from darkness to light, so did new opportunities open before him. No wonder that He said, "The fields are white already unto harvest." No wonder that He said, "My meat is to do the will of Him that sent me, and to finish His work." We can have that same joy in our work, but

only as we work. Growth cannot come to us through indolence.

Of course, there is joy in work when we realize that we are contributing toward making this a better world.

Abraham Lincoln said, "I hold that while man exists it is his duty not only to improve his own condition, but to assist in ameliorating mankind." That is not only a duty, but a joy!

Who do you think was the happier — the Prodigal Son as he was welcomed back into the home, or the father whose forgiveness made his return possible? The man whose eyes Jesus opened, or Jesus who opened his eyes? Those whose work is of a careless and questionable and selfish nature, or those whose work, whatever it is, is dedicated for the good of mankind?

Emil Ludwig was once asked how he made his characters so vivid. He answered, "Unless you have a certain mad, furious, passionate relationship to your subject, you cannot make him live in others." Unless we have a certain mad, passionate relationship to our work, we cannot do much toward making this a better world.

Lincoln once said, "This country cannot long endure half slave and half free." Nothing can endure, and nothing can be sure, unless we are totally enlisted in its behalf.

Among those who have made this generation bright with their labors is Winston Churchill, of England. A member of the House of Commons, in reporting on a speech which Churchill made there, said, "When Mr. Churchill spoke it was like a great organ filling the church. We all went out refreshed, and resolute to do or die."

Our Lord challenges us to face the world and our work in that same spirit — "resolute to do or die." He challenges us to find joy in our work as He did. This is His example, "My meat is to do the will of Him that sent me, and to finish His work."

U. S. Population 172,800,000

The Census Bureau in Washington, D. C., reported in mid-February, 1958, that the nation's population reached 172,800,000 on January 1, 1958, — an increase of 3,000,000 people during 1957.

Most of our citizens are familiar with the repeated announcements that there are "11,000 babies born daily in our USA."

If we have an attack of real religion it will be contagious.

CHRISTMAS

NO ACCIDENT

W. FRANKLIN HARKEY

TEXT: *Ephesians 3:11. "This was according to the eternal purpose which He has realized in Christ Jesus our Lord."*

THE POET in Locksley Hall writes, "Yet I doubt not that through the ages one increasing purpose runs." The incidents at Bethlehem did not just happen. They were planned and prophesied beforehand. All through the Old Testament prophet, seer, and sage looked toward this one "Divine Event." The Apostle could add, "This was not done in a corner." Christmas was no accident.

DEFINING THE PURPOSE

What was the purpose of the coming of Jesus into the world? There must be back of the angel-songs over Bethlehem something that is significant for men. If we can discover that purpose we have gone a long way toward the understanding of the incidents that happened in connection with the birth of our Lord. That purpose is surely revealed in God's plan to redeem sinful men. John writes "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." That is what Paul is saying, His eternal purpose was revealed.

The very first principle we lay down in the study of the Advent, then, is that God had a plan and a purpose. This was the purpose of the "ages", that "God was in Christ reconciling the world unto Himself." It was this, and not a material kingdom, that was "the Hope of Israel." And now, as Simeon said, at the presentation of the Child in the temple, "for mine eyes have seen thy salvation, which Thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles." No definition can fully describe all the mystery of it.

In stating that there are no accidents with God we subscribe to the belief that God knows all and that the incarnation was His way of speaking to man. Theologians have sometimes argued the point as to whether or not God could have found some

other way by which He could have wrought His purpose. Suffice it to say that it pleased God to work through His own Son. There will always be a "mystery" about it, but man has ever seen the meaning of it.

THE PURPOSE OF GOD MANIFESTED

The question as to how God would manifest Himself was fully answered by Isaiah, "Therefore the Lord Himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, that is - God is with us." The greatest event in human history is not some discovery in the scientific field, but in the revelation of God through Jesus Christ. The Scriptures testify to the fact, that the birth of the Saviour at Bethlehem was the one divine event toward which the whole creation moved. Again "the morning stars sang together and the sons of God shouted for joy."

The theologian says, Christ was revealed in the three offices, prophet, priest, and king. In that three-fold relationship, He confronts men today. He comes as the Master of men, to teach us the way of life, "the way, the truth, and the life." As Priest, He is our intercessor before the Father, - and as King He sways the hearts and lives of men. That men refuse to let Him rule over their lives does not invalidate His claims.

THE MEANING OF THE PURPOSE

A very pertinent question is, What meaning has all of this for us? "According to the eternal purpose which He purposed in Christ Jesus, our Lord." The significance for us is the fact that our redemption is found in Christ. The full story of the purpose of redemption antedates Bethlehem. Its vast sweep takes in the story of the Old Testament and encompasses Bethlehem and Calvary. Jesus turned the light upon God. Humanity had been standing in the dark. God had not been revealed fully to men. He was there, for the Old Testament story is man seeking for God. The illustration is not adequate, but we can say that it was like Niagara Falls. Once men could hear the roar of the mighty cataract at night, but they could not see it. Now at night we can both see and hear. The glory of Niagara is revealed by the light. The light of the knowledge of the Glory of God is revealed in Jesus, who is the light of the world!

The meaning of the eternal purpose is seen when Christ is set forth as the One who dispells the darkness of sin. The essence of sin is found in selfishness.

*The Third Presbyterian Church
Washington, Pennsylvania*

the power of evil is seen in the actions of men in their personal lives. Sin has destroyed peace both for the individual and the world. The satisfaction of man is bound not in riches or pleasure, but in lives yielded to Christ. Amid the frustrations of life and its disillusionment men must seek the Lord. The Incarnation had that purpose. When men were asking, "What is Good, or, Where Peace may be found, God sent forth His Son to be the saviour of the world."

To sum up what we have been saying, how shall the purpose of God be fulfilled in us? What shall we do with Jesus? There are those who say, "We will not have this man rule over us." The Advent for many people has no significance. They continue to live as though Jesus had not come. Then, there are those who have found in Him a new and living way. To many, there is the assent, "Thou, O Christ, art all I want: More than all in Thee I find." Christmas is no accident. It was planned. It has a purpose back of it. When we discover that purpose all of life is changed, and we go on our way, singing, "Glory to God in the highest, and on earth peace and good will to men."

GOD'S WILL

"God will give us opportunities to try our consecration," said Madam Guyon, "whether it be a true one or not. No man can know whether he is thus wholly consecrated except by tribulation. That is the test. To rejoice in God's will, when that will imparts nothing but happiness, is as easy even for the natural man."

"But none but a regenerated soul can rejoice in the divine will when it crosses his path, disappoints his expectations and overwhelms him with sorrow."

"Trial, therefore, instead of being shunned, should be welcomed as the test, and the only true test, of a true state."

Paul writes: "Whom the Lord loveth, He chasteneth."—*War Cry*, Nov. 1, 1958, Issue.

ALL THINGS FOR GOOD

The story is told of an only survivor of a wreck who was thrown on an uninhabited island. After a while he managed to build himself a hut. He prayed to God for deliverance and anxiously scanned the horizon each day to hail any passing ship.

One day on returning home from a hunt for food, he was horrified to find his hut

in smoke. The worst had happened it seemed. But the next day a ship arrived.

"We saw your smoke signal," the captain said.

If our lives are in God's hands, "all things work together for good."

—*The WAR CRY*, July 26, 1958.

CHRISTMAS REFLECTION

Ephes. 5:46. "Redeeming the time."

What would you do, if you knew that tomorrow was to be your last day on earth? John Wesley was once asked the same serious question and he gave it a serious reply. With no hesitation, he quickly and firmly responded: "I would get up as usual, have morning prayer, and proceed to Tewksbury where I have an appointment to preach!" Many of us, methinks, would want to change our plans a little for that tomorrow, and many more would like to if they could only revise their habits and consciences. Still more would give it no thought or concern, whatever. For what care they concerning time, God or eternity? We recall an epigram which has some pungency here. A lawyer was explaining the distinction between business, charity and theft; rather strange companions, we'd say. "Business," he said, "is when and where you give service for profit; charity is when and where you give service with no profit; and theft is simply taking other people's property, with no service." We know a lot of people who would not take another's pocketbook, but who have no compunction in stealing God's time.

J. J. Phelan

"LET HER WALK"

Matt. 6:32. "These things, the pagans do."

There is much latent fire in any Modern Church, provided it can be stirred. When a Christian puts his hand in God's hand, he will not lose his way, as we are not as the "pagans" whom Jesus scored for their fretful worries, fears and anxieties. OR, ARE WE?

A. J. Kempin tells the story of a brother-preacher who was expounding the art of Church Giving. Gradually warming to his theme, he declared dramatically: "Brethren, this church ought to walk." One of the deacons, an elderly man, assented with a loud "Amen, let her walk!" The minister continued, "Brethren, this church should not only walk, it should run." The old deacon again responded, only louder, "Amen, let her run!" The preacher made his third point, "Brethren, this church should not only walk, and run, it should fly; but it will take money to make her-

fly." The old deacon shook his head—then mumbled: "O well, let her walk." It is harsh to say, that many put their hand in God's hand, but only to prevent God's hand from "digging" into their pockets.

GOD'S GIFT — OUR BOYS

Luke 15:23. "Let us eat and be merry."

Rev. 12:12. "Rejoice ye heavens and you who live in them."

We shall not forget our "boys" here or "over there" this Christmas. We've just read an Army Menu for Christmas Dinner, at the Camps. Of course, no one will try to argue that the meals will be cooked as mother could prepare them, or that the turkey will be as crisp and brown as grandmother could make it, but the menus are attractive.

But, why bring up that question?

Do the boys in the armed services travel on their stomachs?

All we can say, is that they have a very great responsibility to their country, their families, themselves, the world, and God.

God Bless them and guide them!

THAT'S LOVELY, Said the Boy

II Peter 3:13. "Nevertheless we, according to his promise, look for. . . a new earth, wherein dwelleth righteousness."

The pastor found out when the grocer's boy was making his calls, that the lad wanted to be a rear-gunner. So the two had brief chats occasionally.

One day the pastor showed the lad a brief article for young people in the church paper. The writer advised his readers to turn to hymn 910 of the Methodist Hymn-Book (English), but the boy had not seen it. Being interested, however, he asked the pastor what the hymn was; so the latter read it to him. The pastor began:

"These things shall be: a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls
And light of knowledge in their eyes.

They shall be gentle, brave, and strong,
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

New arts shall bloom of loftier mold,
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise."

The boy continued silent for a moment after the reader finished. Then looking thoughtfully at the man, he said slowly: "That's . . . that's lovely, sir, isn't it?" He had never heard it before, and was thoroughly impressed.

The author of these lines, John Addington Symonds, was born in Bristol, Eng-

land. Because of a weak constitution, however, he spent much of his life in the healthful Swiss Highlands. He had a brilliant record at Balliol College, Oxford. His hymn became familiar to soldiers during the First World War, and was widely used in the camps. Probably the soldiers shared the feeling of the lad who said, "That's lovely!"

BOOKS

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David A. MacLennan, Senior minister of Brick Presbyterian Church, Rochester, N.Y., has written this enriching and enlightening message in order that we may gain insight into Power and understanding of the problem of illness as one must face it for oneself and others. The author has a splendid background for counseling in the face of adversity. He was professor of preaching and pastoral care at Yale Divinity School from 1949 to 1955, served pastorates in Baltimore and Boston, Montreal and Toronto; travels far and near as lecturer in Seminars, colleges, and armed forces.

Dr. MacLennan uses an illustration from *The Green Pastures*, by Marc Connelly, to point us simply and clearly, yet profoundly, to the way one feels when one is sick. It is the scene in which God tells Noah what the Great Flood will be like: "*De Levees is gonter bust an' everything dat's fastened down is comin' loose, but it ain't gonter float long, caize I'm gonter made a storm dat'll sink everything from a bencoop to a barn.*"

When one is sick one is "Sunk." One needs help in order to reach up and get one's self, one's plans and daily routine, back into line again. This is where the positive power of God overwhelmingly offsets

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—W. Franklin Harkey

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Dr. Arndt has taught New Testament exegesis at Concordia Seminary since 1921. His books concerning the teachings of the Bible have had a wide circulation. The present volume has been revised and is now in the fifth edition. The book is divided into four parts, Passages of a Historical Nature from the New Testament, Passages of a Doctrinal Nature from the Old Testament, and, Passages of a Doctrinal Nature from the New Testament. There are many passages of apparent discrepancies which Professor Arndt explains. The volume should be in the S. S. library and in the home.

—W. Franklin Harkey

WHAT LUTHER SAYS

An Anthology in 3-volumes, Edited by
Ewald M. Plass, Concordia Pub. House,
1667-pages, size of each volume 6½x9¾,
Before Dec. 15, 1958, \$20.00, later \$25.

Each of the 3-large volumes has a detailed list of contents, all relating to the one major purpose and aim of the project of making up the volumes, but the space here does not permit us to go into detail. We hope to do this in a coming issue. However, we are presenting the following quotations, on the Preacher himself, because the readers here are preachers, and may not see nor observe some of the frailties in the mirror, as he studies himself.

Luther on Preachers and Preaching, taken from this series of volumes: "It is commonly said that these are the three qualifications which mark a good preacher: 1. That he step up; 2. That he speak up and say something (worthwhile); 3. That he know when to stop."
"To begin with, a preacher must be apt to teach; he should have a good head; be eloquent; should have a good voice; a good memory; know how to stop; be industrious in his work; should hazard life and limb in his work; let himself be plagued by everybody. Finally, he should bear the fact patiently that is seen more easily and quickly in preachers than their faults. A preacher who has a hundred virtues obscures all with one fault. Dr. Jonas has all the virtues of a good preacher, but people cannot overlook the fact that the good man clears his throat so frequently."

"He who has only one word of the Word of God and cannot preach a whole sermon on the basis of this one word is not worthy ever to preach."

"It is a great hindrance to a preacher if he looks around and worries about what people like or do not like to hear, or what might make him unpopular or bring harm or danger upon him. As he stands high on a mountain in a public place and looks around freely, so he should also speak freely and fear no one."

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